16
N° 8

A VINDICATION OF THE True Christian RELIGION,

In Oppoſition to the

Abominations of *POPERY*;

IN A

SERMON

Upon *Ezek.* 21. 24, 25, 26, 27.

Being the Text appointed by the *Pope* for Maſter *Whitebread*, one of the Popiſh Conſpirators, to preach upon the accompliſhing of their Wicked Deſign, for taking away the Life of his Moſt Sacred Majeſty: Wherein the King, the Church, together with his Majeſties Laws, Conſtitutions, and true Proteſtant Subjects of *England*, are clearly Juſtified; and the *Pope*, the Church, and Popiſh Faction of *Rome*, are juſtly charged to be guilty of the like Dreadful Curſe in the New, as hath been denounc'd againſt Revolted *Iſrael* in the Old Teſtament.

By *J. Thomas* Rect. of S. *Nicholas*; Preached at *Cardiffe*, Before the Bayliffs and Aldermen there. *Feb.* 2. 167⅞.

London, Printed for *Iſaac Cleave*, at the *Star* next to *Serjeants-Inn* in *Chancery-Lane*. 1679.

Imprimatur,

W. JANE.

A VINDICATION OF THE True Christian RELIGION,

In Opposition to the

Abominations of POPERY;

IN A

SERMON

Upon Ezek. 21. 24, 25, 26, 27.

Being the Text appointed by the Pope for Master Whitbread, one of the Popish Conspirators, to preach upon the accomplishing of their Wicked Design, for taking away the Life of his Most Sacred Majesty: Wherein the King, the Church, together with his Majesties Laws, Constitutions, and true Protestant Subjects of England, are clearly Justified; and the Pope, the Church, and Popish Faction of Rome, are justly charged to be guilty of the like Dreadful Curse in the New, as hath been denounc'd against Revolted Israel in the Old Testament.

By J. Thom, Rect. of S. Nicholas, Preached at Cardiffe, Before the Baylists and Aldermen there. Feb. 24. 1678.

London, Printed for Isaac Cleave, at the Star next to Serjeants Inn in Chancery-Lane. 1679.

EZEK. XXI. 24, 25, 26, 27.

24. *Therefore thus ſaith the Lord, becauſe you have made your iniquity to be remembred, in that your tranſgreſſions be diſcovered, ſo that in all your doings your ſins do appear; becauſe I ſay that ye are come to remembrance, ye ſhall be taken with the hand.*

25. *And thou prophane wicked Prince of* Iſrael, *whoſe day is come when iniquity ſhall have an end.*

26. *Thus ſaith the Lord God, remove the Diadem, and take away the Crown; this ſhall not be the ſame; exalt him that is low, and abaſe him that is high.*

27. *I will overturn, overturn, overturn it, and it ſhall be no more, until he comes whoſe right it is, and I will give it him.*

I Thought it not unſeaſonable (being deſir'd) to explain this Text, which (as it is credibly reported) was intended by the Popiſh Faction to Conſummate and Cloak the horrible malice of their Bloody Conſpiracy againſt the Life of his moſt

Sacred Majeſty; but conceiv'd it uſeful and neceſſary, to apply it to whom moſt properly it appertains, as well for the juſtifying of his Royal Perſon, and Satisfaction of all honeſt Proteſtants, as alſo for the Reproof and Conviction of our Adverſaries.

I ſhall proceed to handle this Text with all humility of mind, faithful love to Truth, and due regard to the Teſtimonies of the Holy Scriptures, with the ſenſe of the firſt General Councils, and the Doctrine of the Fathers in the firſt five or ſix hundred years after Chriſt; whereby you may evidently perceive, and be fully ſatisfied, that the King, and Church of *England*, who hold the true Apoſtolick Faith, and bind themſelves by Mutual Oaths to uphold and maintain the ſame, are not ſentenced with the dreadful Curſe of God, as was denounced againſt *Judah* and *Jeruſalem*, but that the Antichriſtian Pope of *Rome*, that Man of Sin, now of a long time reveal'd, with all his bloody and Idolatrous Train; the *Ignatian* Tribe have their Judgment denounc'd in the New Teſtament, which lingreth not, and their Damnation ſlumbereth not.

I obſerve with S. *Auguſtine*, not the *Monk*, that all Holy Writ is ſo tempered by the Holy Ghoſt, that *quod alibi obſcurius, alibi clarius explicitur*, one portion of Scripture explains another; and that is acknowledged by all the Orthodox to be the moſt certain and undoubted Expoſition. Wherefore that this Text may be rightly underſtood, the Matter therein contained muſt, for it requires it, be conſulted of in our Bibles in the following particulars.

I. The

I. The Time when } this Prophecy was
II. The Cauſes wherefore } declar'd.
III. The Event, being a dreadful Curſe denounced.

Wherein obſerve,
1. The Authority, *Thus ſaith the Lord.*
2. The Charge, *Thou wicked and prophane.*
3. The Parties, *Prince and People.*
4. The Confuſion, *I'll overturn, &c.*
5. The Duration, *Until he comes.*

IV. The Promiſe annex'd.

Wherein obſerve,
1. The Kingdom of Chriſt promiſed, *He comes.*
2. His Claim, *Whoſe right it is.*
3. Divine Inſtitution, *I will give it him.*

Of all theſe in order, by Gods aſſiſtance, with Inferences from, and Application to the whole matter, I ſhall conclude with the uſes proper for our ſelves to make of it.

And firſt, of the *Time when.*

1. The Time when this Prophecy was made, is eaſily known, when we look upon *Ezek.* 1. 1, 2, 3. where the Prophet gives the World to underſtand expreſly the Year, the Month, and the Day, the Word of the Lord came unto him; *Now*, ſaith he, *it came to paſs*, &c. *in the fourth month, in the fifth day of the month, which was the fifth year of King* Jehoiakin's *Captivity, the Word of the Lord came un-*

to Ezekiel *the Prieſt, in the Land of the* Caldeans, *&c.* Compare this with 2 *Kin.*24.15,16,& 17.verſes, and there you ſhall find that this King *Jehoiakin*, the King of *Judah*, was carried away to *Babylon* in the eighth year of his Reign, and the King of *Babylon* made *Mattaniah* his Fathers Brother King in his ſtead, and changed his name to *Zedekiah*: inſomuch that by theſe places of Scripture it evidently appears, that *Ezekiel* began to prophecy much upon the midſt of King *Zedekiah*'s Reign, for he reigned eleven years. For by that you ſee, that the fifth of *Jehoiakin*'s Captivity muſt be the fifth of *Zedekiah*'s Reign. The Text calls this time, *Iniquitas Termini*, by an *Enallage*, for *Terminus Iniquitatis*, when Iniquity ſhall have an end; that is, now is the time come that all the revolt, and back-ſlidings of *Judah* and *Jeruſalem* by Idolatry, Blood-ſhed, and Prophaneneſs, is come to remembrance, and it ſhall now end in *Zedekiah*'s days, who ſhall with the people be carried Captive unto *Babylon*.

2. The Cauſes wherefore this Sentence was denounc'd are twofold; the firſt, is the provocations of the people moving and incenſing Gods wrath againſt them; and to this relates the firſt verſe of the Text, which ſaith, *you have made your iniquity to be remembred*: and in the 23. verſe next before the Text, it is ſaid, *But he will call to remembrance the iniquity*; which according to the Original may be well tranſlated, *Hereby you call to remembrance*, that is, by this contempt and diſdain which you caſt upon my Word in the mouth of my Prophet, which ſeemeth

to

to you as a falſe divination, ver. 23. you do provoke me to call to remembrance all your wickedneſs, and the iniquity of your forefathers, for this obduration of heart againſt my Meſſenger, and breach of Allegiance to the King of *Babylon*, ſhews what you are: ver. 24. *So that in all your doings your ſins do appear, becauſe, I ſay, that you are come to remembrance*; that is, by this your hardneſs of heart, and contempt of the Prophets Doctrine, you force me, ſaith the Lord, to remember your Idolatry, Bloodſhed, Prophaneneſs, and Apoſtaſies in all kinds; all which the Prophet ſets down in the next Chapter, *Ezek.* 22.

2. The ſecond Cauſe here mentioned is God provoked, and expreſſed in theſe words, *Ye ſhall be taken with the hand*; which ſeems, as if it were, the Inſtrumental Cauſe, but indeed the King of *Babylon* was the Inſtrumental Cauſe of their Captivity, to whoſe hands God delivered them up: In the 23. ver. it is, *Ye ſhall be taken with the hand*; and in the 11th ver. before the Text, it is call'd, *The Hand of the Slayer*; and in the 9th and 10th verſes it is ſet forth with much fierceneſs, *A Sword, a Sword is ſharpned, and alſo furbiſhed, it is furbiſhed to make a ſore ſlaughter*: by this Sword ſharpned and furbiſhed, being an evident ſign of Gods Wrath, is ſignified, that he was incens'd to a very great height of fierceneſs againſt them; and that appears by the effects and influence it had upon them, in the 7th ver. *Every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall be faint, and all knees ſhall be weak as water.* Alas! alas! when the point of Gods Sword is ſet againſt

gainſt the Gates, what hearts can endure, or hands be ſtrong to deal with it, or in any way be able to reſiſt it? Thus we ſee what's the ſad and dreadful cauſe of mens Confuſions, even Gods ſevere anger, ſo highly provok'd with repeated contempts, and hardneſs of heart againſt his Meſſengers and Meſſages, ſent ſo ſedulouſly to inſtruct them; and by the Inſtrumental Cauſe of this peoples calamity, the King of *Babylon*, we alſo ſee, that it often comes to paſs, through the anger of the Lord againſt his own choſen people, he maketh uſe of, and ſtirreth up againſt them the hands and hearts of Heathen and prophane people.

3. The third thing to be conſidered in the Text is the *Event*, *i. e.* the Sentence of Deſtruction denounced, wherein we muſt obſerve theſe particulars.

1. The Authority of it in ver. 20. *Thus ſaith the Lord.* What I ſay and denounce againſt this Prince, I have Gods Warrant for it, ſaith the Prophet, and that's the reaſon why he omits all terms of honour to this Prince, and I think he might have inlarg'd thus, and ſay, I know the Commandment of God in the Law concerning Princes, *Ex.* 22. 8. *Thou ſhalt not revile the Gods, nor curſe the Rulers of thy people, for by God Kings do reign, and Princes do decree Juſtice:* And that *Solomon* had taught, ſaying, *Curſe not the King, no not in thy thought, for his unſearchable heart is in the hand of the Lord.* And Kings are the Lords Anointed, ordain'd for our Nurſing Fathers, and therefore not to be touch'd with any violence: But I

am

am commanded by the Hand of God upon me, and the Inſpiration of his Spirit within me, *Thus ſaith the Lord*: as *Saul* told *Samuel*, and *Elijah* told *Ahab* before this time Kings of *Iſrael*, ſo I by the Word of the Lord, or the Lord by me, and my mouth propheſieth, and ſaith thus againſt this Prince and People.

2. The Charge in this Sentence is obſervable, *Thou prophane, wicked.* You ſhall ſee theſe words explain'd in *Jer.* 52. 1, 2, 3. where *Zedekiah* is ſaid to do that which was evil in the ſight of the Lord, according to all that *Jehoiakin* had done: and *Jehoiakin's* Charge you will find in *Jer.* 22. 17. he was tax'd for Idolatry, and ſhedding of Innocent blood, by offering up Children unto *Moloch*, for oppreſſion and violence, covetouſneſs, and prophaning holy things. And this was not ſpoken of him alone, but of all the people, and of the former Ages, ſince the revolt of *Rehoboam*, and *Jeroboam*, who made *Iſrael* to ſin, in the 4th Chap. of *Ezek.* 4, 5. ver. the Prophet was to bear the iniquity of the people for 390 days, repreſenting all the years, a day for a year, down from *Jeroboam*; which time is computed by the Learned to be 390 years to the Captivity under *Zedekiah.*

3. The Parties charged, *Prince and People*; the Prince was *Zedekiah*, whoſe name had been *Mattaniah*, as is ſhew'd before, who now rebels againſt the King of *Babylon*, that had ſhew'd kindneſs, and made him King inſtead of *Jehoiakin*: the People are alſo concern'd here; for when it is ſaid, *Remove the Diadem, and take away the Crown*, by the Diadem and Crown

Crown is meant the Government and Kingdom, the whole Nation; the *Cidarin* and *Corona* are Royal Ornaments; and by the ſigns *Synechdochically*, is meant the things ſignified, *amove, tolle, i. e.* Prophecy that the King and People ſhall be removed, and carried captive into *Babylon*; *Hæc non hæc*, this ſhall not be the ſame; *i. e.* this ſhall remain no more ſuch a glorious Nation.

4. The Confuſion or Deſtruction denounced is to be conſidered, which is ſet forth in ſeveral expreſſions in the Text; as firſt, *Exalt him that is low*, that is, *Jehoiakin* who is now low in Captivity at *Babylon*, he ſhall be exalted; which came to paſs in the 37th year of his Captivity; 2 *King.* 25. 27, 28. *&c.* you may read how *Evilmerodach*, King of *Babylon*, lifted up his head, and ſpake kindly unto him, and gave him an allowance a daily rate, for every day all the days of his life.

Abaſe him that is high; that is, *Zedekiah* that is high-minded, and through the pride of his heart, and Gods anger, rebelleth againſt the King of *Babylon*, ſhall be abaſed: this ungrateful, undutiful, and diſloyal Prince, requites the kindneſs, favours, and great honours conferr'd upon him by the King of *Babylon*, with Conſpiracies, Plots, and Rebellion, 2 *Kin.* 24. *ult.* therefore abaſe him, caſt him off: *I have rejected him, ſaith the Lord*; which came to paſs you ſee in 2 *Kin.* 25. The City was beſieged to the eleventh year of King *Zedekiah*, and the City was broken up, and all the Men of War fled by night, *&c.* and *Zedekiah* was taken, and brought to the King of *Babylon*

Babylon to *Riblah*, and he gave Judgment upon him, and bound him in Fetters of Braſs, and ſlew his Sons before his eyes, and put out his own eyes, and brought him to *Babylon*. The next words declaring this great Confuſion, are,

I will overturn, overturn it, and it ſhall be no more; that is, with repeated Calamities and Judgments will I deſtroy it, with Sword, Famine, and Peſtilence; my accuſtomed and uſually ſent Judgments, I will bring it once, twice, and the third time, to make a full end of it, and it ſhall be no more; that is, not ſuch a great, terrible, and glorious people any more. This was fulfilled, you ſhall ſee that *Nebuzaradan*, Captain of the Guard, a Servant of the King of *Babylon*, came to *Jeruſalem*, and burnt the Houſe of the Lord, and the Houſe of the King, and all the Houſes of *Jeruſalem*, and every Great Mans Houſe burnt he with fire, and broke the Walls of *Jeruſalem* round about, and carried the reſt of the people away. And although by the Edict of *Cyrus* they had Laws after the City and the Temple was rebuilt, yet all was but ſlender and unſtable, as by the Hiſtory of *Nehemiah* and *Eſrah* doth appear; and ſince Chriſt came, whom they crucified at *Jeruſalem*, by the juſt Judgment of God upon them, they were utterly aboliſhed by *Titus Veſpaſianus*, and now are become the moſt diſtreſſed and deſpicable people, and Nation in the World.

5. The Duration of this Judgment and Confuſion, *until he comes:* Here is a comfort promis'd them by the coming of Chriſt, which although that blindneſs, as S. *Paul* calls it, hath happen'd unto them for

a time that they could not receive the *Messiah* when he came, yet there's a time and a promise for their Restoration; upon this Promise, and other-like Prophecies of Scripture, do they to this day depend, and look for the coming of the *Messiah* to deliver them: and herein they are more happy than Antichrist under the Gospel, for there's not one syllable of promise made for his restoring to the Truth which he hath forsaken, but he is to be consum'd for ever by the Spirit of Gods Mouth, and utterly destroy'd by the brightness of his coming.

4. The fourth particular, observable in the Text, is the promise of Christs coming; *He comes, whose right it is, and I will give it him*: Here's meant no Temporal Prince, but the coming of the same that was a long time before spoken of by the Kingly Prophet, *Thou hast made him little lower than the Angels, and hast crowned him with Glory and Honour, thou hast made him have Dominion over the works of thy hands, thou hast put all things under his feet*; and to the same Prince and persons coming, doth *Malachy* speak: *He cometh suddenly to his Temple*; *Behold he shall come*, saith the Lord, *and who may abide his coming?* therefore it is said by S. *Paul*, *he was appointed Heir of all things*: *He comes*, saith the Text, *whose right it is*, *Jesus of* Nazareth *King of the* Jews. This right of Ruling and Power, the Lord Jesus saith of himself in *Mat.* 28. 18. *All power is given me of my Father in Heaven, and in Earth*; therefore it is said in the Text, *I will give it him*.

The whole Text thus open'd, and the circumstan-

ces

ces thereof considered, there do arise these several Inferences.

The first Inference is from the Time, &c.

When the Wicked plot against the Just, and combine in rebellious Conspiracies, then doth approach the appointed ruine of the Plotters. This Sin of Witchcraft carries men blind-folded to destruction, and that is the reason, I think, why it is so called; men are bewitch'd to lay Snares that their own feet may be taken. *Non est Lex æquior ulla, quam necis artifices arte perire sua.*

A juster Law can no man make, nor wish,
Than Plotters of Death should for Plotting perish.

Therefore did the *Psalmist* sing, *The Heathen are sunk in the Pit that they have made, in the Net which they have hid, are their own feet taken:* And from this time of *Zedekiah*'s Rebellion, when he conspired against the King of *Babylon*, and brought upon himself by his Plotting a total Ruine, we may very well observe, that Conspiring and Plotting Times are but the Fore-noons to the Evenings of executing Rebels: I have a very sure word of testimony for it, *Psal.* 37. 12, 13. *The wicked plotteth against the just, and gnasheth against him with his teeth, but the Lord laugheth at him to scorn, for he knoweth that his day is coming.* The Lord laugheth to scorn at the wicked Plots and Conspiracies of bewitch'd minds, and though men do not perceive their approaching Ruine, God knoweth that his day is coming: In the Net which every

bloody Traytor hath made, may his own foot be first taken. And do not we now see whose days are come, and whose iniquity will have an end? is it not the days of such as devise Rebellion? and who hath not a full sense of these unquiet and restless Spirits, who never cease to plot against the just, yea a most just, tender, and gracious Soveraign; and who are those, and how many of all hands do we daily see, that gnash their teeth against him, and against his Protestant Church and Kingdom of *England*. The *Ignatian* Tribe, the Brood of lame *Loyolah*, falsly call'd *Jesuits*; for indeed they are *æs avitæ*, saith one, spend all their time and wits to bring the Kings of the Earth to the Battel of the great day of the Lord, that is, to sow Sedition and Rebellion in the whole World; witness their late Dismal Plot of *Gun-powder*, and this now discover'd of no less danger, as 'tis credibly reported: Dr. *Hall* in his Epistle to the Bishop of *Bath* and *Wells*, observes the time of this plotting Confederacy, with their ador'd Idol the Pope, to be approaching, saying, 'All the World knows 'how that pretended Chair of *Peter* tottered and 'crack'd, threatens a speedy ruine to her Usurper: 'how is it that it still stands? This rebellious *Zedekiah* (*Jer.* 52. 1, 2, 3. and 2 *King.* 24. 18, 19, 20. which two places of Scripture, are the same word by word) felt the revengeful stroke of Gods hand of Justice, in a short time, after his ungrateful and undutiful opposing of the King of *Babylon*. And the Holy Ghost speaking of Antichrist (who indeed is a Rebel against Christ, professing the name of a Christian,

ſtian, but oppoſing him in Doctrine and Practice) tells us, *his deſtruction is ſwift, and his judgment lingereth not.* And to conclude this point, ſee how free from this witchcraft of Rebellion all the true Sons of the Church of *England*, Princes and People are, and ever have been accounted, inſomuch that their perfect Loyalty, and true obſervance of their Kings, is born as a mark in their Forehead, and is become a Proverb, *No Biſhop, no King; no King, no Biſhop.*

2. Inference from the Provocation.

When obdurate hearts contemn the words of God, admoniſhing and threatning by his Meſſengers, they aggravate their former ſins, and exaſperate Divine Indignation againſt them. In the verſe before the Text, *Hoc revocatis, i. e.* hereby ye call to remembrance, that is, by diſdaining my Prophets and Prophecies, which in your ſight is as a falſe Divination, through the hardneſs of your hearts againſt me, ſaith the Lord, you provoke me to call to mind the wickedneſs, prophaneneſs, idolatries, bloodſhed, oppreſſion, and blaſphemies that is amongſt you, and all the Apoſtacy of your Forefathers this 380 years and upwards. *You have tranſgreſſed very much*, 2 Chron. 36. 14, 15. *after all the abomination of the Heathen, and polluted the Houſe of the Lord; and I ſent unto you my Meſſengers, riſing up betimes, and ſending, becauſe I had compaſſion on you*, ſaith the Lord. But this is it that imbittered me againſt you more than any thing, *you have mocked my Meſſengers, and deſpiſed my words, till my wrath roſe againſt you, till there was*

no

no remedy. Pro. 29. 1. *He that being often reproved, hardneth his neck, shall be suddenly destroyed, and that without remedy.* This was the case of *Ely*'s Children, who disdaining the voice of their Father, persisted in their pollutions, till God in his wrath slew them: This hardning of the heart, is nothing else but the contempt of Gods Word; and the contempt of Gods Word, is the provoking of God to his face. When the people invited to the Wedding, in the Parable of the Marriage-Supper, made light of their call, *&c.* and the King heard thereof, he was wroth, and sent forth his Armies, and destroyed those Murtherers, and burnt up their City. It is strange to see with what a scornful state the proud ambitious Usurper of the Chair of *Peter* would trample upon the Necks of all his Brethren, and how he looks from aloft upon the honest Protestants reproving him, he looks upon them far below him, and with supercilious looks despiseth them; for so the word ὑπερόπτης signifies. Thus he, and all his Train of the Scarlet Conclave, the Cardinals, with the fly Jesuite (thinking themselves righteous, despising others, as the Spirit of God rebuketh them, *Luc.* 18. 9.) do aggravate their former Revolt and Apostacy this thousand years standing, and call all to remembrance, that at last they shall, through the fire of Gods wrath, hereby incens'd, *be taken with the hand*, as the Text speaks. But as for the meekness and humility of the Church of *England*, and our readiness to condescend and submit to the Truth, let the World be our Witness, as learned Bishop *Jewel* declares it; 'If any

'learned

'learned man of our Adversaries, or of all the learn-
'ed that be alive, be able to bring any one sufficient
'Sentence, or Testimony, out of any old Doctor, or
'Father, or out of any old General Council, or out
'of the holy Scriptures of God, or any one Example
'of the Primitive Church, whereby it may be clearly
'and plainly proved, that there was any private
'Mass, or that the Bishop of *Rome* was delegated for
'Universal and Supreme Head of the Catholick
'Church, with Invocation upon Saints, worshipping
'of Images, and buying of Indulgences and Par-
'dons; or that the *Roman* Church was accounted
'and call'd the Universal and Catholick Church, or
'any thing own'd as *Transubstantiation*, at that time,
'for the space of six hundred years after Christ, we
'are content to yield, and to subscribe, otherwise we
'hold our selves strictly obliged to retain the Religi-
'on and Faith of Christ, which we do now profess;
'and as it is now by our Laws established.

Inference the third, from God provoked, *Ye shall be taken with the hand.*

Idolatry, Bloodshed, Oppression, Prophaneness and Blasphemy, are the crying sins that provoke God fastest, and hasten his unavoidable Judgments soonest. In *Ezek.* 22. 3, *The City maketh Idols against her self, to defile her self.* Idolatry is an open defiance to the Deity, therefore abhorr'd of God above other sins, and call'd by Gods Spirit, *the Abomination*; and therefore it is said in the Text, v. 24. *Because you have made your iniquity to be remembred*; this was so odious, that it was the cause that made other sins to be remem-

remembred; and for Bloodſhed and Idolatry, being put together, it is expreſly declar'd by the Prophet, Chap. 22. 4. that they have haſten'd their deſtruction: *And thou haſt become*, ſaith he, *guilty in thy blood which thou haſt ſhed, and haſt defiled thy ſelf with thine Idols which thou haſt made, and thou haſt cauſed thy days to draw near.* And as to their oppreſſion, prophaneneſs and blaſphemy, it is declared in *Ezek.* 22. to be ſo notorious and palpable, that God blew the fire of his wrath to conſume them: Their ſins did teſtifie againſt them, the way of peace they knew not, truth was fallen in their ſtreets, and equity could not enter; and *Eſay* crys out, that he wondred there was no Interceſſor, *Eſ.* 59. 16. *Eſay*, *Jeremy*, and *Ezekiel*, ſpend their breath and their books in declaring the falling away of theſe people from God, and his worſhip; inſomuch that at laſt you ſee the fierce anger, wrath and indignation of God fell upon them, in this King *Zedekiah*'s time.

4. Inference from the Charge, *Thou wicked and prophane Prince*, is this:

It is ſuch as revolt from the Faith, deſpiſing holy things, and fall to the practiſes of the Heathen World, that the Scriptures call wicked and prophane, and never charge any ſo that keep the true Faith and Worſhip of God.

Theſe people were juſtly charged, and their Prince alſo, as wicked and prophane, and that for theſe Reaſons: (1.) They had forſaken the Lord and his Law, which is declar'd by good King *Joſiah* in 2 *King.* 22. 13. *Our Fathers hearken'd not unto the words of this*

Book

Book, (meaning the Book of the Law found by *Hilkiah* in the Houſe of the Lord) *to do according to all that is written concerning us.* And this falling away from Gods Law, the Scripture calls *Fornication*, comparing theſe people of *Iſrael* to ſordid men, *Ezek.* 16. 15. *Thou playedſt the Harlot, and powreſt out thy fornications on every one that paſſed by.* (2.) They deſpis'd the holy things of the Lord: *Manaſſeh* built Altars for *Baal* in the Houſe of the Lord, and ſet a graven Image, of the Grove which he had made, in the Houſe, of which the Lord had ſaid, *In this Houſe will I put my Name for ever:* Therefore doth *Ezek.* Chap. 22. 8. cry out againſt them, *Thou haſt deſpiſed my holy things, and haſt prophaned my Sabbaths.* And ver. 26. *Her Prieſts have violated my Law, and prophaned my holy things: I am prophaned among them.* (3.) Theſe people were juſtly called wicked and prophane, for they follow'd the Idolatrous practiſes of the Heathen World; *Zedekiah* did as *Jehoiakin* had done, and *Jehoiakin* as *Jehoiakin* his Predeceſſor, and he did as *Jehoahaz*, *and he did that which was evil in the ſight of the Lord, according to all that his Fathers* Manaſſeh *and* Ahab *had done.* Now *Manaſſeh* built up the High-places, rear'd up Altars for *Baal*, made a Grove, and worſhipped the Sun, and the Moon, and the Planets, and all the Hoſt of Heaven. (4.) They delivered their Children to paſs through the fire to *Moloch* at *Topheth*, and ſhed Innocent blood: And *behold*, ſaith the Prophet, *the Princes of* Iſrael *every one were in thee to their power to ſhed innocent blood, like ravening wolves to deſtroy Souls for diſhoneſt gain,*

Ezek. 22. 27. These Abominations were grounds enough to charge them, as the Prophet doth here, *Thou wicked and prophane*: And besides all these, there did Oppression and Usury, Lewdness and Uncleanness, reign in the highest degree amongst them.

Now having seen who the Scriptures call wicked, *&c.* in the Old Testament, it lies upon us to know who are so charged also in the New Testament, and for what; and that appears plainly, 2 *Thes.* 2. 7, 8, 10. S. *Paul* tells you, *He who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed*; *i. e.* He that letteth and opposeth Christs Doctrine and Kingdom, is that wicked one, which in his appointed time shall be reveal'd, and in the 10th verse he gives the reason why he calls him wicked, *Because they received not the love of the Truth.* This is much like that of Queen *Esther* spoken concerning *Haman*, who had conspir'd to destroy all the Inheritance of God, the Generation of the *Jews*. This Adversary and Enemy is that wicked *Haman*: So in *Eph.* 6. 12. we find that the Church of Christ under the New Testament, *wrestles against Powers and Principalities*, that is, men exercising Authority, which he calls *spiritual wickedness in high places*.

Again, in the 16th verse he tells you, that you are to take the Shield of Faith, which is able to quench all the fiery darts of the Wicked, whereby you must understand, that that wicked one hath fiery Darts with him to throw at the faithful, and by fiery Darts you can think of nothing else but bloody Persecutions.

ons. And laſtly, you may know that wicked party by his blaſphemy, prophaneneſs, and coming after the working of Satan, with all Powers, and Signs, and lying Wonders, who oppoſing and exalting himſelf above all that is called God, or that is worſhipped; *ſo that he as God ſitteth in the Temple of God, ſhewing himſelf that he is God.* So that in every particular, when theſe are compared with the former Prince and People, they are guilty of the ſame wickedneſs and prophaneneſs: As thus.

Under the Old Teſtament.	*Under the New Teſtament*
1. Thoſe forſook the Law of the Lord.	1. Theſe received not the love of the Truth.
2. Thoſe deſpiſed holy things.	2. Theſe ſitting in the Temple of God, ſhew himſelf that he is God.
3. Thoſe followed the Idolatrous Practiſes of the Heathen World.	3. Theſe exalt above God, with ſigns and lying wonders, after the working of Satan.
4. Thoſe deliver'd their Children to *Moloch*, and ſhed Innocent Blood.	4. Theſe ſhoot Fiery Darts of Perſecution.
To *Zedekiah* and *Iſrael*, in the Text it is ſaid, *Thou prophane, wicked.*	To Antichriſt and his Kingdom in the New Teſtament, *Thou man of ſin, and wicked,* 2 Theſ. 2. 3. 8.

Now I will shew you how the Pope of *Rome*, and the *Roman* Church resemble revolted *Israel*, in their Apostacy and wickedness; and will also declare how clear and free the King and Church of *England* are from this Charge.

Polanus saith, That the *Popish* Canons and Decretals, with the Lives and Practises of the Popes, do expressly declare them to be Antichrist; and Anti-Christ is defin'd to be a Man exercising Authority, Head of the Universal Apostacy, and Desertion of the Faith, professing the Name of Christ, yet opposing himself to Christ and his Doctrine. That he is a Man exercising Authority no Man denys, that he is Head of Universal Apostacy, and oppoſeth Christ and his Doctrine, I will plainly shew in my Application. We are oblig'd to regard his Person as a Prince and a Prelate by the Laws of God and Nature, *i. e.* to give honour to whom honour is due; but it is his Vices and Corruption we cry out against, and what the Scripture and judicious Divines, ancient and modern, of reformed Protestants have declar'd concerning him, we may without malice, or hatred speak of him; and omitting all terms of honour, he is an Idolater, a Hypocrite, a Blasphemer, ambitious, proud, lawless, and forbidding to marry, covetous, vain, a Lyar, a cruel Tyrant, a Persecutor, and Murderer of the Saints, despising holy things, and sitting in the Temple of God, shewing himself that he is God.

The Idolatry of the Church of *Rome*, in worshipping the Pope as Supreme Head of the Univer-

sal

ſal Church, and Images, with the Relicks of Saints, and their Invocations upon the Virgin *Mary*, with the lifting up of the Hoſt are as directly againſt the I. and II. Commandment, as Blood ſhed is againſt the VI. and as palpable as it was with *Iſrael* who worſhipp'd the Sun, Moon, and Planets; *He muſt have a good Hide*, ſaith Dr. Hall, *that can worſhip* Martin's *Boots*, George's *Scabbard*, Criſpin's *Pareing-Knife*, Thomaſes *her Shoo, and* Joſeph's *Breeches*; to equalize theſe Fopperies with the Son of God in point of worſhip, as thoſe do who fall before them, and call upon them, as *Eraſmus* complains, is abominable Idolatry, and horrible Impiety.

The Blood-ſhed of *Rome* is ſo ſenſibly known through all the Chriſtian World that every Country can bear witneſs to it, and no marvel the Holy Ghoſt compare her to a Woman clothed in Scarlet, and drunk with the Blood of Saints.

The fiery Darts of this wicked-one have been ſo prevalent in *Italy*, that at one time was condemn'd 16000 Proteſtants, where 18 had their Throats and jugular Veins cut with a Butchers-Knife, the Butcher putting it between his Teeth whilſt he did rid his Hand of one, and take the other. In Queen *Mary*'s days were ſeveral hundreds, here in *England*, burnt, in the ſpace of the two laſt years of her Reign, 13 ſometimes together, 12, 10, 6, 5. and other numbers, Biſhops, Preachers, Gentlemen, Tradeſmen, old and blind Men, Cripples, and poor Maids; no ſort of Chriſtians could eſcape the fury of theſe bloody Perſecutions.

And

And to ſpeak of their Covetouſneſs, Oppreſſion, Prophaneneſs, and Blaſphemies which are ſo common, will be too tedious for me to hint here in the corner of a Sermon; therefore, in a word, I leave this point concerning the charge, and ſay it may be well ſaid, *Thou wicked and prophane Pope of* Rome, *whoſe Day is come, and thy Iniquity ſhall have an end; remove the Diadem, take away the Crown; I will exalt him that is low, and abaſe him that is high; I will overturn, overturn, overturn it, until he comes*, &c.

Inference the fifth, from the Confuſion of *Judah* and *Jeruſalem*.

Crowns and Kingdoms cannot ſtand, when God Almighty hath denounc'd their fall: Witneſs the fall of all the mighty Monarchs of the World, and therefore this Prophet expoſtulateth pathetically, *Can thy Heart endure, or will thy Hands be ſtrong, in the day that I ſhall deal with thee; I will overturn, overturn, overturn it, and it ſhall be no more; and who can ſay to God, what doſt thou: The Beaſt with ſeven Heads and ten Crowns muſt fall and tumble down, when God is pleas'd to toſs them, whom the Lord ſhall deſtroy with the Spirit of his Mouth, and conſume with the brightneſs of his coming.*

But as for the King and Church of *England*, being free from the Charge, they may be alſo concluded to be free from the Judgment, in the ſence of all charitable minds.

And that they are free from the Charge, let every ſober-minded Man weigh theſe Particulars.

1. The

1. The King and the Church of *England* proteſt to maintain, nor ſuffer for no other Faith, but that which was once by Apoſtolical Tradition deliver'd to the Saints. This Profeſſion do both Prince and People, by a mutual Oath and Covenant, bind themſelves to aſſert, keep, and uphold, to the honour and glory of God, as good King *Joſiah* and his People, in their days. His Majeſty, (as other Kings his Predeceſſors, of bleſſed memory, at their Coronation) firſt promiſeth (being ask'd by the Arch-Biſhops) to keep, and afterwards by Oath confirms, the Laws and Cuſtoms of *England*, namely, the Laws, Cuſtoms, and Franchiſes, granted to the Clergie by the glorious King St. *Edward* his Predeceſſor, according to the Laws of God, the true Profeſſion of the Goſpel, and according to the Prerogatives of the Kings thereof, and defend and uphold the ſame to the honour of God, as much as in him lyeth.

The Oath.

The things that I have here promis'd, I ſhall perform and keep, ſo help me God, and the Contents of this Book. This Oath is publiſhed in King *Charles* the Martyr's Anſwer to a Remonſtrance, *&c.* of the 26th of *May* 1642.

The ſame Oath, for matter, you may find in an old Manuſcript, containing the Form of Coronation, *&c.* in the publick Library at *Oxon.*

Is not this as firm, and as great a Covenant as bleſſed King *Joſiah* made, who ſtood by a Pillar, and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments, and his Teſtimonies,

monies, and his Statutes, with all their hearts, &c. and all the People ſtood to the Covenant, 2 *King.* 23. 3.

So all the People of *England*, and all his Majeſty's Subjects, bind themſelves ſtrictly by two Oaths, called the Oaths of *Allegiance* and *Supremacy*, to obey the King's Laws in all true Faith and Allegiance, renouncing all Forreign Powers, and declaring the King's Majeſty Supreme Head and Governour in all matters, as well Eccleſiaſtical as Temporal, next under Chriſt, in all theſe His Majeſty's Dominions: Thus do both Prince and People moſt unanimouſly, and faithfully, proteſt to ſtick to the Profeſſion of the Proteſtant Religion as it is by Law eſtabliſh'd, being no other than the ſame as chriſt and his Apoſtles taught, and the pure Times of the Primitive Church maintained in the firſt Centuries after Chriſt.

2. For the purity, juſtneſs, and reaſonableneſs of His Majeſty's Laws whereby we are Govern'd, the Common, Civil, and Eccleſiaſtical; all the malice of our Adverſaries cannot impeach them of the leaſt ſavour of Idolatry, or Impiety, Prophaneneſs, or Blaſphemies, as thoſe of rebellious *Iſrael* under the Old did, and of the *Roman Papiſts* under the New Teſtament do: The Common-Law being certain reaſonable Cuſtoms refined by ſucceeding Ages, and gathered out of Divine, Natural, and Moral Principles; our Civil and Canon-Laws, being all grounded upon the Word of God, and the Decrees of General Councils, and the Sence of the Fathers in the firſt ſix hundred years after Chriſt; and in this it is as

clear

clear as the Sun at Noon-day, that neither His Majesty, nor his People can be charg'd for wickedness, nor prophaneness, in their Profession, nor Laws.

3. For the Doctrine which we teach it is briefly contain'd in the Creed, call'd the Apostles Creed, the Lords-Prayer, and Ten Commandments, and explain'd throughout the whole Bible: we believe nothing, we pray for nothing, and we practice nothing as necessary to Salvation, but what is plainly prov'd by evident Scriptures. And as for the Government, Discipline, and Worship of our Church, it is acknowledg'd by all Judicious Protestants to be the best constituted Church this day in the whole World, and that in the main, the Doctrine, Discipline, and Worship, being so decently and excellently fram'd for edification, that it makes all Men that duly observe it, truly and soberly religious, securing them (as a Reverend Divine saith) on the one side from the wild Freaks of Enthusiasm, and on the other from the gross Follies of Superstition.

4. As for any violence and cruelty, we thank God, the World is our Witness, we can wash our Hands in Innocence; none condemn'd to death for bare perswasions in point of Conscience, or different Opinions in matters of Religion. It is Fellons and Trayors, because they have not the fear of God before their Eyes, by the King's Law do dye. His most Sacred Majesty being of that gracious and Lamb-like Disposition, that he laboureth rather through tenderness to regain, than through severity to compell Dissenters, to Unity of Spirit and Uniformity in Religion.

5. And laſtly, weigh our Practices, I mean the Lives and Converſations of thoſe that are true Sons, and Obſervers of the Church: we ingenuouſly confeſs, that through our careleſneſs, and want of more ſtrictneſs, in many things we do offend all; but withall, at our daily and publick, as well as private Devotion, we pray for true repentance, and forgiveneſs; and there's not a Chriſtian Man that hath a little Grain of Charity in him, that will deny, but that we through a certain (though not ſo Univerſal as wiſh'd) Obedience, receive, and ſubmit to the Truth, Will, Law, and Goſpel of Jeſus Chriſt.

To theſe things, if I had time to amplifie, I would, nor do, deſire no more Credit than ſhall be due to the fair Evidence of clear Scripture, and ſound Reaſon, the two Maſter Pillars of a good Cauſe.

Now upon theſe and other like grounds, is founded the unmovable ſettled ends of our fixed hopes through Faith in our dear Saviour, that we are not Sentenc'd with Idolatrous *Iſrael* under the Law, are not, nor ſhall be condemn'd with Antichriſtian *Popery* under the Goſpel: And I conclude this Point with that of our Saviour, in *Joh.* 14. 27. Confiding that it is appertaining to us, as much as to any other particular Church in the World; for ſome have called the *Engliſh* Church, the *Primogenita* of the Catholick, and for certain it is a Member of the true Catholick, and therefore may expect her Share in the Legacy of Chriſt; *Peace I leave with you, Peace I give unto you, not as the World gives give I unto you,*

there-

therefore let not your Heart be troubled, neither let it be afraid. And this leads me to the next Inference.

Sixthly, The ſixth Inference is from Chriſt's coming.

The Lord's goodneſs is ſo far extended to his beloved Spouſe, the true Church Catholick, and to every Member thereof, that in the greateſt diſtreſs and confuſions in the World, Chriſt and his comforts will attend the faithful; *Job* 5. 19,20,21, &c. *He will deliver thee in ſix troubles, and in ſeven there ſhall no evil touch thee; in Famine he ſhall redeem thee from Death, and in War from the power of the Sword; thou ſhalt be hid from the Scourge of the Tongue, neither ſhalt thou be afraid of Deſtruction when it cometh.* What unſpeakable comforts, ſatisfaction, and rejoycing all the holy Martyrs of Jeſus have ever had in their ſufferings, will be too long to relate here: *He comes whoſe right it is, and I will give it him.*

I think you do evidently perceive, and are fully ſatisfied, by theſe things already ſaid, concerning this Text, that there needs no further diſcourſe to make all Men apprehend, how free, and plainly unſpotted, with the Charge and Curſe here denounced againſt *Jeruſalem*, the preſent State of *England* ſtands. The City of *Jeruſalem* and *Iſrael* were curs'd, mark, as you have heard, for breach of their Oath and Allegiance, and further Rebellion (to the King of *Babylon*, though a *Pagan* King) together with their Contempt of God's Word, Idolatrous, and Prophane

Practises; but the *English* Protestants are hated, censured, accus'd, and persecuted by the Popish Faction, for no other cause, more than for bearing true Allegiance to the rightful and lawful King of their Realm, and maintaining, as by Oath they are bound, that the Pope hath no power to depose the King, or to dispose of his Kingdoms; his present Majesty, *Charles* the II. being the 26th that successively in the right Line from the Conquerour have reign'd absolute Kings of *England*, &c. Now I will shew you, by way of Application, who have fallen off from the Faith under the New Testament, and that plainly and particularly in what points, and then you may judge whether the like Curse, as was so dreadfully denounced against *Israel*, may not be also hanging over their heads, and painting at their doors, being palpably guilty of the like Charge.

The Church of *Rome*, Canonizing, as *de fide*, a new Doctrine, contrary to the Catholick Faith, for the first five or six hundred years after Christ, is become a false Church (or the Church of Antichrist, which is no part of the true Church of Christ) but an Impothume, or a bad humour in the body, and no part of the body, I mean the true Spiritual and Mystical Body of Christ: And as the ten Tribes of *Israel* fell off from the Worship of God, and ador'd the Golden Calfs made by *Jeroboam*, and turn'd *Bethel*, the House of God, into *Bethaven*, a House of Iniquity, so have Papists turn'd the *Roman* Church, which was once a pure flourishing Church, to a corrupt Den of Thieves. And yet it is granted by judicious Protestants, that

some

ſome may poſſibly be ſaved, though with great hazard, that are in Communion with her, and groan under the lewd and Antichriſtian Doctrines and Practices (impos'd by her as neceſſary to Salvation) which overthrow the Fundamental Articles of the Chriſtian Faith, (although held by themſelves) and are contrary point-blank to the Catholick Faith once delivered to the Saints; particularly theſe following.

1. The Church of *Rome* hold and affirm the Pope to be *Univerſal and Supreme Head of the Catholick Church*, *Caput totius Eccleſiæ Militantis*; Univerſal Father of the Church, the only Diſpenſer of Apoſtolick Benedictions; thus dignified, he Lords it over all the Clergy upon Earth. Our Creed, compoſed by the Apoſtles, teacheth us to believe firſt in God the Father, *&c.* and in Jeſus Chriſt his only Son our Lord: and the *Nicene* Creed explains it, I believe in one God, *&c.* and in one Lord Jeſus Chriſt. The Scripture explains this plainly, in the 4th of *Eph.* 15. *Speaking the truth in love, grow up into him in all things, which is the Head, even Chriſt*: By which it appears we have no Univerſal Head for the Church Militant, but our Lord Jeſus Chriſt.

2. The Church of *Rome* is held by them to be the Catholick Church, contrary to our Belief in our Creed, which ſaith, *I believe in the holy Catholick Church*; and explain'd in the *Nicene* Creed, *I believe in one Catholick and Apoſtolick Church*: All the Elect of God that ever have been, now are, or ever ſhall be in the world, comprehending all particular Churches

which

which were before the *Roman* Church, and were in the same time that she flourished, in other Provinces in *Asia* and *Europe*, and now are separated from her, making up one Catholick Church, the Mystical Body of Christ.

3. The Doctrine of the Popes Infallibility, that he cannot Err, and that his Authority confirm'd by Councils, is greater and more certain than the Scriptures, doth fly in the face of all the Foundation of our Faith; for we take, as the holy Catholick Church hath ever done, the holy Scriptures for the only certain Rule of our Faith and Practice, from which we own no higher Authority to appeal unto, no, though an Angel did preach things contrary to the Scriptures, they are to us an *Anathema*; he, the Pope, can dispence, they say, against *Paul* and *Peter*; that is, controul and wrest the sense of the Scriptures written by *Paul* and *Peter*, yea against the Old and New Testament he can, *plenitudine potestatis*, as much as God. This Doctrine you will find often boasted of in their Canons and Decretals.

4. The Church of *Rome* doth plainly and point-blank oppose and overthrow the Catholick Faith, concerning the Remission of sins: The Apostles in the Creed, as all the New Testament most amply and largely explaineth, teach us to believe the forgiveness of sins; and the *Roman* Church doth set it up on quite other terms, by proposing that gift, I mean, the forgivenes of sins, to be sold by the Pope, and his Priests, if any will be so fondly blind as to buy in the vile Market of Indulgences; so, in a word, the Catholick

tholick Faith is to believe the forgiveneſs of ſins, and the Doctrine of Popery is to ſell and buy it.

5. The Popiſh Faction overthrow and utterly confound by their new Doctrine and Practice, the Faith and Practice of the Catholick Church in Prayer: Our Saviour Chriſt himſelf taught us to pray after this manner, *&c.* directing our Petitions to God the Father, by the help of the Holy Ghoſt, in the Name and by the Mediation of God the Son; ſo are all Prayers made in the Old and New Teſtament: But the Papiſts call upon Saints and Angels, and becauſe they believe it, for it is a prevailing Argument with them, that the Kingdom of Heaven is divided into two parts, the Kingdom of Mercy to the bleſſed Virgin, *&c.* but the Kingdom of Juſtice to Chriſt, they pray more for mercy unto *Mary*, than unto God through Chriſt.

6. They contradict and oppoſe the Chriſtian Faith in the firſt ſix hundred years, by the moſt unreaſonable Point to be impos'd for matter of belief as ever any man can hear of, *Tranſubſtantiation*, come out of the Council of *Lateran* under Pope *Innocentius* the III. He who contended with *John* King of *England*: They believe that the Bread and the Wine in the Lords Supper, after Conſecration, is ſubſtantially and materially changed, contrary to our Natural Senſe, Seeing, Taſting, and Feeling; and we believe it, that they are Signs and Symbols of a Spiritual Food, and refection which our Souls receive from Chriſts Body and Blood which was given for us.

Theſe things being conſidered, every Chriſtian man

man will say, that it was piously done of all the Reformers, *Luther* in *Germany*, *Jerome* in *Prague*, *Valdus* in *France*, *Wickliffe*, *Bilney* and *Tindal* in *England*, to separate from this Apostate Church, lest they should be partakers of her sins, and afterwards receive of her Plagues, *Rev.* 18. 4. *Hos.* 4. 15. 1 *Cor.* 10. 14. whose judgment now of a long time lingreth not, and her damnation slumbereth not. *Rev.* 13. *Let him that understandeth count the number of the Beast.* There's a set time appointed for his Judgment, mention'd in 2 *Thes.* 2. 7. *until he be taken out of the way*; as it is in the Text, *until he comes.* Let any serious, unbyas'd spirited man weigh these Points and Scriptures before-recited, and he will soon resolve himself how tottering the See of *Rome* is, and how miserable the honour of the *Ignatian* Tribe is, who brag if they had not been, *Rome* had not been; the Angel had long since said, *It is fallen, it is fallen.*

Use 1.

Now the Use that every true Protestant is to make of this, is to render unto God his unfeigned thanks for our most Religious King, and Church of *England*, who vow and assert, and protest to stick to the true Christian Faith once delivered to the Saints, which Faith hath been receiv'd in this Island of *Britain* 1640. and upwards; *i. e.* ever since the latter years of *Tiberius* his Reign, who died in the 27th year of Christ, as *Baronius* reckons it. *Joseph* of *Arimathea*, and *Simon Zelotes* were the first Planters here; and some say that *Paul* preached here also: King *Lucius* in the year of Christ, 169. was baptized,

and

and setled three Primates and Metropolitans; one in *London*, another in *York*, and the third in *Caerlion* in *Monmouthshire*, and ever since we have had successively Archbishops, and Bishops in our Church of *England*; whereupon this Church became to be call'd of some *Anglicana, filia Primogenita, Ecclesiæ Catholicæ*. The Reform'd Christian Professors of Christs Faith were call'd *Protestants* first in *Germany*, when the Doctrine of Christ, by the industry of *Melancthon, Luther*, and *Zuinglius* prevail'd so with the Princes, and Dukes there, that they have unanimously agreed and protested to stick to the Reformation against superstitious Popery, to their Lives and Fortunes: And this Protestant Religion, much upon the same time, or shortly after, was profes'd and established in *England* by King *Edward* the Sixth of blessed memory, revived by Queen *Elizabeth*, continued by King *James* and King *Charles* the First, all of blessed memory, and now maintained and defended by our most gracious Soveraign *Charles* the Second, whom we heartily are bound to pray for, may he go on and prosper, and may his Royal Heart be still in Gods good hand for it, to dispose it his own good way: May his Royal Person, both at his going out, and at his coming in, be now and evermore, as safe, Body and Soul, as all the holy Angels can make him safe, from all pernicious Counsels, and from Counsels of falshood and wrong.

Use 2.

To strengthen and establish us in this Religion, yea though it be to the hazard and loss of Properties,

and Liberties, Fortunes, and Life it self; *Mat.* — *Fear not him that kills the body, but rather fear him that can destroy both body and soul in hell*; put on your Spiritual Armour, fight the good fight of Faith, and finish the good Religious course that ye have begun: Consider your Case and Quarrel you contend for, the Testimony of Jesus Christ, *Rev.* 12.17. *Run, I say, therefore the Race with patience, looking unto Jesus the Author and Finisher of your Faith.* Did *Scipio* suffer Death for vindicating the City, and *Aristides* Banishment for his love to Equity, and was *Demosthenes* destroy'd for his care of his Country? and shall we sink under the weight of some light afflictions, which can endure but a moment, for so great a Case?

3. And lastly, because our Enemies are watchful to take advantage, and rejoyce at our miscarriages, they are like Ravens and Vultures, gathering to, and picking at our infirmities and failings,

Laetatur, certe priamus, priamoque Creati.

Therefore ought we to be very cautious in all our ways, and circumspect in all our actions; *Be wise as Serpents, and harmless as Doves.*

It is excellently observ'd of *Plutarch*, that such living Creatures as have strong and firm Bodies and Stomacks, can devour and digest Serpents and Frogs, let us then, quitting our selves like men of wholesome Minds, strong Faith, sound Principles, and blameless Practises, slight and digest with patience the Scandals and false Accusations of the Serpents Seed,

Seed, the Evil Spirits proceeding out of the Mouth of the Dragon; *Let us bleſs them that curſe us, and pray for them that ſpightfully uſe us.*

And to conclude the whole matter of what hath been ſaid, as you would eſcape the imminent danger of the dreadful Curſe of God, with pernicious Confuſions in this and the World to come, be watchful and active againſt the prevailing of Popery, which with the utmoſt rage of Perſecution is unavoidably deſtructive to Prince and Properties, Religion and Laws, Liberties and Countries, Families and Lives, yea Souls too, if we ſubſcribe to it: And as we tender the love and peace of God, the integrity of the true Chriſtian Faith, profeſs'd publickly, as once delivered to the Saints, and the continuance of Pious Government by juſt Laws, and have a due regard for the ſafety of his Majeſty, and for the ſtrength and preſervation of the Kingdom from Forreign Innovations, let us without wavering ſtick to the Proteſtant Religion, in which we have been bred and born; and God out of his abundant Grace grant we may be able (with courage and comfort in the Holy Ghoſt) to die in the ſame, in which (if we continue, through Faith in Chriſt) we ſhall aſſuredly find Salvation.

FINIS.

Page 15. Line 23. for provoke God ſafeſt, read provoke God faſteſt.

BOOKS Printed and Sold by Isaac Cleave, *at the* Star *next to* Serjeants-Inn *in* Chancery-lane.

THE Church of *Rome* unmasked, or her false Principles briefly detected, with some Reasons of so many retaining or returning to Communion with her, and the great danger of everlasting destruction that such do run themselves upon: Written by a Learned Divine, by way of Letter to a Friend in the Country.

The Book of Rates, now used in the Sin-Custom-House of the Church and Court of *Rome*, containing Bulls, Dispensations, and Pardons for all manner of Villanies and Wickednesses, with the several sums of Money to be paid for them: To which is added the new Creed of the Church of *Rome*, containing the Articles of their Faith, by *Anthony Egane*, B.D. late Confessor of the Kingdom of *Ireland*, but now of the Reformed Religion.

England's Improvement Revived, in a Treatise of all manner of Husbandry and Trade by Land and Sea, plainly discovering the several ways of improving all sorts of waste and barren Ground, and enriching all Earths, with the Natural Quality of all Lands, and the several Seeds and Plants which most naturally thrive therein. Together with the manner of Planting all sorts of Trees, with Directions to make Walks, Groves, Orchards, Gardens: Also the way for ordering of Cattel, *&c.* By *Jo. Smith.*